

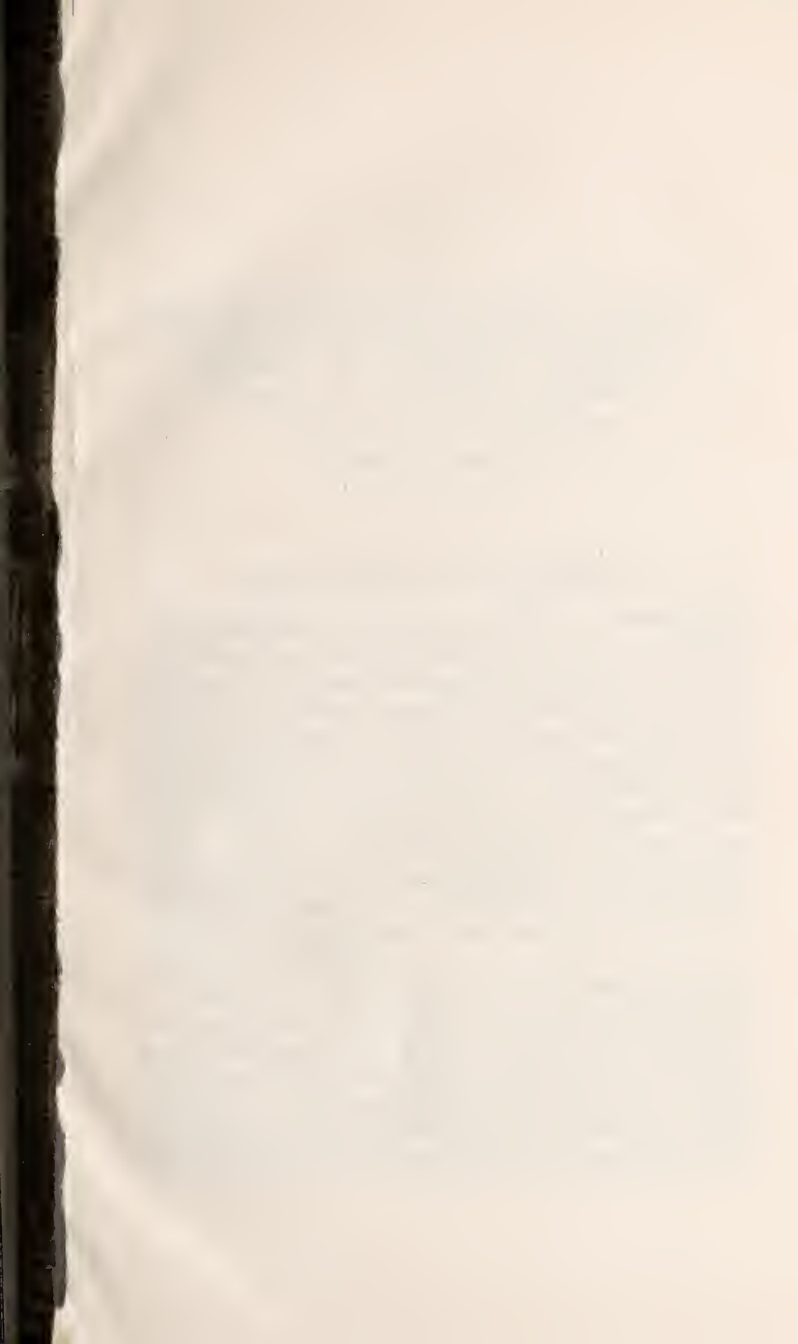
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1906

ASIS OF UNION IN JAPAN AGREED UPON
BY THE JOINT COMMISSION

BUFFALO, N. Y., JULY 18, 19, 1906







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Basis Agreed upon by the Joint Commission
Representing the Methodist Episcopal
Church, the Methodist Episcopal
Church, South, and the Methodist
Church of Canada for the
Union of these Churches in Japan.

HISTORICAL STATEMENT.

True religion is the system of faith, doctrine, and duty that arises out of man's moral and spiritual relations to the only living and true God, who is the Creator of all things, and upholdeth all things by the word of his power. This ever-living and true God has revealed himself in all ages, to all races of men, in the works of his hands as manifested in the heavens and the earth and in our own spiritual and moral nature: so that all men have had some knowledge of duty, some thought as to destiny, and some desire and feeling after God, if haply they might find him and know him though he be not far from every one of us.

But because of the blindness of our hearts through sin against God, this light of nature has never alone been sufficient for our guidance and eternal salvation; wherefore God the Father hath further revealed himself to us in Jesus Christ his beloved Son. This revelation of God and his will concerning us, and of our own nature, duty, and destiny in Jesus Christ, is

known as the Christian religion, or Christianity, and is conveyed to us and preserved among us in the Church and in the world by the Sacred Scriptures, as they were inspired by the Holy Spirit, who is one with the Father and the Son.

The doctrine and spirit of primitive Christianity have existed at different times and in different degrees in all branches of the kingdom of Christ among men. They were embodied in a new form on this wise : " In 1729 two young men in England, reading the Bible, saw they could not be saved without holiness, followed after it and incited others to do so. In 1737 they saw, likewise, that men are justified before they are sanctified ; but still holiness was their object. God then thrust them out to raise a holy people."

This was the rise of Methodism, as given in the words of its founders, John and Charles Wesley, of Oxford University, and presbyters of the Church of England. Their evangelical labors were accompanied by an extraordinary divine influence ; other ministers and many lay preachers were raised up to aid them ; and throughout England and in Scotland and Ireland arose United Societies, which became the Wesleyan Churches of Great Britain.

In the year 1776 Philip Embury, a Wesleyan local preacher, began to preach in New York City, and formed a society, and other local preachers followed.

In 1769 Mr. Wesley sent to America two itinerant preachers, and in 1771 two others—Francis Asbury and Richard Wright.

When the independence of the United States was acknowledged by the treaty of 1783, the American Methodists were without an ordained ministry and appealed to Mr. Wesley for advice and help. He responded by ordaining the Revs. Richard Whatcoat

and Thomas Vasey as presbyters (or elders) for America; and also (since he preferred the Episcopal form of Church government) by setting apart, by prayer and the imposition of hands, the Rev. Thomas Coke, Doctor of Civil Law, and a presbyter of the Church of England, to be a superintendent, "to preside over the flock of Christ" in America. He also commissioned Dr. Coke to ordain, as joint superintendent with himself, the Rev. Francis Asbury, then general assistant for the American Societies.

At the "Christmas Conference," begun in Baltimore, Md., December 24, 1784, sixty preachers met Dr. Coke and his companions. The plan of Mr. Wesley was submitted to them, and was unanimously approved. Thereupon they organized the "Methodist Episcopal Church;" Dr. Coke and Francis Asbury were elected to the episcopal office, and Mr. Asbury was consecrated by Dr. Coke, assisted by several presbyters. Such was the origin of the Methodist Episcopal Church.

In the course of time, by reason of changed social and other conditions, it seemed best to those concerned that the ministers and members of the Methodist Episcopal Church in the Southern States of the American Republic should be formed into a separate Church, and accordingly the "Methodist Episcopal Church, South," was organized in the month of May, 1845.

The sending of ministers of the Methodist Episcopal Church to Japan was authorized by the General Missionary Committee in November, 1872, and the first ministers appointed to this country were the Rev. R. S. Maclay, formerly missionary at Foochow, China; the Rev. John C. Davison, of the Newark Annual Conference; the Rev. Julius Soper,

of the Baltimore Annual Conference ; and the Rev. Merriman C. Harris, of the Pittsburg Annual Conference. Dr. Maclay arrived at Yokohama June 11, 1873, and the others followed soon after. Later, the Rev. Irvin H. Correll was added to the list. The mission was formally organized by Bishop William L. Harris August 8, 1873, No. 60, Bluff, Yokohama, Revs. Maclay, Davison, Soper, and Correll being present. These, with Mr. Harris, who soon arrived, were assigned to their stations, Dr. Maclay being appointed superintendent of the mission, which has expanded into two Annual Conferences.

At the General Conference of 1904 the Rev. Merriman C. Harris, D.D., was elected and consecrated missionary bishop for Japan and Korea, and entered at once upon the work of supervision in these countries.

The Methodist Episcopal Church, South, in May, 1885, established a mission in Japan. Revs. J. W. Lambuth, W. R. Lambuth, and O. A. Dukes, of the China Mission, and members respectively of the Mississippi, Tennessee, and South Carolina Annual Conferences, were appointed to this work. They landed in Kobe, Japan, in July, 1886. In the September following Bishop A. W. Wilson organized the mission, and appointed W. R. Lambuth superintendent. The work was rapidly extended eastward to Lake Biwa and westward to Shimonoseki, including the eastern coast of the Island of Kiushiu and the northern shore of Shikoku. In 1892 Bishop Joseph S. Key organized the mission into an Annual Conference of the Methodist Episcopal Church, South.

The beginnings of Methodism in Canada date back to the year 1772, when a small party of English Methodists reached Nova Scotia. In the next

thirteen years other groups, chiefly from the United States, located in various parts of Upper Canada (now Ontario); and some of these, being stirred in their hearts by the spiritual destitution of the people, began to exhort their neighbors to "repent and believe the gospel." In 1790 William Lossee, an itinerant preacher from the United States, came into Canada and gathered many converts. Two years later he appealed to Bishop Asbury for an ordained minister, and Darius Dunham was sent. For thirty-six years the work in Canada was under the jurisdiction of the bishops of the Methodist Episcopal Church in the United States, but in 1828 they relinquished their supervision, and the Societies in Canada became a separate and independent Church, under the name of the Methodist Episcopal Church in Canada.

Five years later a union was formed with the British Wesleyan Conference, which had sent a number of missionaries into Canada, and the name of the united body became the Wesleyan Methodist Church in Canada. Episcopacy was superseded by an annual presidency, and the polity of the Church was modeled after that of the parent body in England. In 1874 a union took place in Canada between the Wesleyan Methodist Church, the Methodist New Connection, and the Conference of Eastern British America. The name adopted was "The Methodist Church in Canada," and the union of the three Churches with their parent bodies in England was dissolved by mutual consent. Again in 1883 a wider union was brought about, embracing the Methodist Church in Canada, the Methodist Episcopal Church in Canada, the Primitive Methodist Church, and the Bible Christian Church, since which time the legal name of the body has been "The Methodist Church."

In 1873 the first foreign mission of Canadian Methodism was begun in Japan by the appointment of the Rev. George Cochrane, D.D., and the Rev. Davidson Macdonald, M.D., to that work, which has grown into an Annual Conference.

In course of time a general conviction grew up that the cause of God would be promoted by the union of the Methodist Churches in Japan. When this fact was signified to the Churches in America, several of their General Conferences approved the suggestion and appointed Commissioners to consider the matter, and effect the union, if deemed practicable. As the result, the Commissioners representing the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church in Canada, at their final session in the city of Buffalo, N. Y., unanimously agreed upon a plan of union of the ministers and members of these three denominations in the Empire of Japan into the Nippon Methodist Kyokwai. In accordance with this agreement, a General Conference was convened in Tokyo, Japan, on the fourth Wednesday in May, 1907, composed of delegates previously elected by the four Annual Conferences of the three uniting Churches in Japan, and the Nippon Methodist Kyokwai was formally organized in accordance with the plan hereinafter approved, and under the advice and with the approval of the authorized Commissioners of the three American Churches.

This was the origin of the Methodist Church of Japan.*

The sole object of the rules, regulations, and usages of the Nippon Methodist Kyokwai is that it

* A summary of the statistics of the three uniting Churches to be inserted here in a paragraph when the six commissioners shall receive final returns on the field.—ED.

may fulfill to the end of time its divine vocation as a leader in evangelization, in all moral and religious reforms, and in the promotion of fraternal relations among all branches of the Church of Jesus Christ.

PREAMBLE.

Whereas there exists a practically unanimous conviction among the pastors and members of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church of Canada, in Japan, as well as among the foreign missionaries, that a union of the three bodies is in the highest degree expedient and desirable in the interests of our common Christianity ;

And whereas the General Conferences of the said Churches in the United States and Canada have approved the principle of such a union, and have appointed Commissioners with authority to arrange the necessary details and consummate the desired union if the same is found to be practicable ;

And whereas agreement has been reached on the main points involved ; we, the aforesaid Commissioners, in session assembled, July 18, 19, 1906, in the city of Buffalo, N. Y., United States of America, do consent and agree to a union between our respective Churches in Japan as set forth in this plan of organization. (Vide Declaration of Commissioners of Methodist Episcopal Church—Appendix.)

DOCTRINES.

The Nippon Methodist Kyokwai shall be permanently founded on the fundamental doctrines of Holy Scripture, as unfolded by Christ and his apostles, formally stated in the Articles of Religion embodied

in this plan of organization, and expounded in Mr. Wesley's Notes on the New Testament and the first fifty-two sermons published by him during his lifetime.

ARTICLES OF RELIGION.

1. Of Faith in the Holy Trinity.

There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; Maker and Preserver of all things, visible and invisible. And in unity of this Godhead there are three persons, of one substance, power, and eternity: the Father, the Son, and the Holy Ghost.

2. Of the Word, or Son of God, Who Was Made Very Man.

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures—that is to say, the Godhead and manhood—were joined together in one person, never to be divided; whereof is one Christ, very God and very Man, who suffered, was crucified, dead and buried, to be a propitiation for the sins of the whole world.

3. Of the Ressurrection of Christ.

Christ did truly rise again from the dead, and took again his body with all things pertaining to the perfection of man's nature, wherewith he ascended into heaven and there reigneth until he return to judge all men at the last day.

4. Of the Holy Spirit.

The Holy Spirit, proceeding from the Father and the Son, is of one substance, majesty and glory, with the Father and the Son, very and eternal God.

5. Of the Sufficiency of the Holy Scriptures for Salvation.

The Holy Scriptures contain all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation. By the Holy Scriptures we do understand those canonical books of the Old and New Testaments, of whose authority was never any doubt in the Church.

THE NAMES OF THE CANONICAL BOOKS.

Genesis,	Numbers,
Exodus,	Deuteronomy,
Leviticus,	Joshua,
Judges,	The Book of Nehemiah,
Ruth,	The Book of Esther,
The First Book of Samuel,	The Book of Job,
The Second Book of Samuel,	The Psalms,
The First Book of Kings,	The Proverbs,
The Second Book of Kings,	Ecclesiastes, or the Preacher,
The First Book of Chronicles,	Cantica, or Songs of Solomon,

The Second Book of
Chronicles, Four Prophets the Greater,
The Book of Ezra, Twelve Prophets the Less.

All the books of the New Testament, as they are commonly received, we do receive and account canonical.

6. Of the Old Testament.

The Old Testament is not contrary to the New ; for both in the Old and New Testaments everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard who teach that the fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity to be received in any commonwealth ; nevertheless, no Christian is free from the duty of obedience to the commandments which are called moral.

7. Of Original Sin.

By the voluntary disobedience of our first parents the nature of man was corrupted, so that he is very far gone from original righteousness, and continually inclined to evil. Wherefore he cannot turn and prepare himself by his natural strength and efforts to do good works acceptable to God.

8. Of Justification and Good Works.

We are accounted righteous before God only for the merits of our Lord and Saviour Jesus Christ, not

for our own works or deservings, but we are justified by faith in him. Nevertheless, good works, which are the fruits of the Holy Spirit, are pleasing and acceptable to God in Christ.

9. Of Sin after Justification.

Not every sin willingly committed after justification is the sin against the Holy Spirit, and unpardonable. Wherefore the grant of repentance is not to such as fall into sin after justification. After we have received the Holy Spirit it is possible to depart from grace given and fall into sin, and, by the grace of God, through repentance and faith, to rise again and amend our lives. Nevertheless, the peril of sinning against the light we have received is exceeding great, because it leads to that hardness of heart for which there is no repentance; therefore we ought to watch continually unto prayer against all temptation, and the erroneous teaching of those who say they can no more sin as long as they live here.

10. Of the Church.

The visible Church of Christ is a company of faithful people in which the pure word of God is preached, and the sacraments are duly administered according to Christ's ordinance; and whose mission it is to evangelize the world in obedience to our Lord's command to "go into all the world, and preach the gospel to every creature."

11. Of Purgatory and Other Errors.

Certain well-known doctrines concerning purgatory, pardons, indulgences, images and other relics, the invocation of saints, and merit acquired by works

of supererogation, by whomsoever taught, are not only without warrant of Scripture, but are repugnant to the Word of God.

12. Of the Sacraments.

Sacraments ordained of Christ are not only badges or tokens of Christian profession, but they are symbols of grace and of God's good-will toward us, by the which he doth work invisibly in us, and doth not only quicken but also strengthen and confirm our faith in him. There are only two sacraments ordained of Christ our Lord in the gospel—that is to say, Baptism and the Supper of the Lord.

Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized, but it is also a symbol of regeneration or the new birth. And inasmuch as our Saviour has said, "Of such is the kingdom of heaven," the baptism of young children is to be retained in the Church.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but is also a memorial and a sacrament of our redemption by Christ's death; insomuch that to such as rightly, worthily, and with faith receive the same, the bread which we break is, as the apostle saith, a partaking of the body of Christ; and likewise the cup of blessing is the partaking of the blood of Christ. But transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped.

The cup of the Lord is not to be denied to the lay people ; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

*13. Of the One Oblation of Christ, Finished upon
the Cross.*

The offering of Christ, once made, is that perfect redemption, propitiation and satisfaction for the sins of the whole world, and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a dangerous error.

14. Of the Marriage of Ministers.

The ministers of Christ are not commanded by God's law either to marry or to abstain from marriage ; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to goldliness.

15. Of the Rites and Ceremonies of Churches.

It is not necessary that rites and ceremonies should in all places be the same. As they have varied in the past, so they may be changed according to the diversity of countries, times, and customs, only so that nothing be ordained against God's Word. But no member, in the right of his private judgment, may violate the rites and ceremonies of the Church to which he belongs.

16. Of the Civil Government.

[The Joint Commission decided to leave the article on Civil Government to be prepared and adopted by the General Conference to be convened in Tokyo.—ED.]

17. Of Christian Men's Goods.

The riches and goods of Christians are not common as touching the right, title, and possession of the same, as some do erroneously teach. Yet every Christian should hold his possessions as a providential trust to be administered, as the Word of God and an enlightened conscience may direct, in promoting the welfare of his fellow-men and extending Christ's kingdom in the earth.

18. Of a Christian Man's Oath.

An oath in confirmation of testimony, when required by proper civil authority, is not to be refused by a Christian man, but is to be regarded as a solemn appeal to the Judge of all men as to the truth of the evidence given.

THE GENERAL RULES.

The general rules shall be those found in the books of Discipline of the uniting bodies, with such emendations, in the details under the three general rules, as may be agreed upon by the representatives of the Commissions of the uniting bodies who shall visit Japan to assist in the organization of the Methodist Church of Japan.

PLAN OF ORGANIZATION.

ARTICLE I. NAME.

The name of the united Church shall be Nippon Methodist Kyokwai (the Methodist Church of Japan).

ARTICLE II. MEMBERSHIP.

The terms of membership in the communion shall be the acceptance of the general rules of the uniting Churches, and the confession of doctrinal beliefs contained in the ritual for the baptism of adults and for the reception of members.

ARTICLE III. GENERAL CONFERENCE.

1. The government of the Church shall be vested in a delegated body to be known as the General Conference (Sokwai), which shall meet quadrennially, and shall be composed of ministerial and lay delegates to be chosen as hereinafter provided.

2. The first General Conference shall consist of one ministerial delegate for every five ministerial members of an Annual Conference; but a fraction of three-fifths or more of the ratio described shall entitle an Annual Conference to an additional delegate.

Ministerial Delegates.

3. The ministerial delegates shall be elected by ballot, without debate, by the ministerial members of the Annual Conference at its session immediately preceding the General Conference. Such delegates shall be elders, at least twenty-five years of age, and shall have been members of an Annual Conference four successive years, and at the time of the session of the General Conference shall be members of the Annual Conference which elected them. An Annual Conference may elect reserve delegates not exceeding there in number, and not exceeding the number of its regular delegates.

4. No minister shall be counted twice in the same year in the basis for the election of delegates to the General Conference, nor vote in such election where he is not counted, nor vote in two Conferences in the same year on a constitutional question.

Lay Delegates.

1. Lay members of each Annual Conference shall be entitled to elect as many lay delegates to the General Conference as there are ministerial delegates from the same Annual Conference, and they may also elect reserve delegates, not exceeding two in number, and not exceeding the number of regular delegates. These elections shall be by ballot without nomination or debate.

2. Lay members, twenty-five years of age or over, holding membership in pastoral charges within the bounds of the Annual Conference, and having been lay members of the Church four years next preceding, shall be eligible for election to the General Conference. Delegates elected, who cease to be members of the Church within the bounds of the Annual Conference by which they were elected, shall not be entitled to seats in the General Conference.

*3. Any Annual Conference of any Church having no lay representatives in its Annual Conference shall be authorized to elect to the first General Conference its quota of lay delegates in such manner as it may deem best under the above general regulations as to age and qualification.

* This paragraph relates only to the first General Conference, and is not to be inserted in the Discipline.

Presiding Officers.

1. The General Conference shall elect from among the traveling elders as many General Superintendents (Kantoku) as it may deem necessary.

2. The Kantoku shall be elected by the General Conference for eight years, by ballot, without nomination or debate, and shall be eligible for reëlection.

3. The General Superintendents shall preside in the General Conference in such order as they may determine; but if no Kantoku be present, the General Conference shall elect one of its elders to preside *pro tempore*.

4. In the event of the election of a foreign missionary to the office of Kantoku, his support should be provided by the Mission Board of the Church by which he was sent out; a native Kantoku shall be supported by the native Church.

5. The presiding officer of the General Conference shall decide questions of order, subject to an appeal to the General Conference, which appeal shall be taken without debate. He shall also decide questions of law, subject to an appeal to the Judiciary Committee hereinafter to be provided for.

Powers of the General Conference.

The General Conference shall have full power to make rules and regulations for the Church subject to the following limitations and restrictions:

1. The General Conference shall not revoke, alter, nor change our Articles of Religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

2. The General Conference shall not change or alter any part or rule of the government of the Church so as to do away with the itinerant system or the plan and powers of the itinerant General Superintendency as provided for by this constitution and basis of union.

3. The General Conference shall not deprive our ministers of the right of trial by the Annual Conference, or by a select number thereof, nor of an appeal; nor shall it deprive our members of the right of trial by a committee of members of the Church, nor of an appeal.

AMENDMENTS.

Upon the concurrent recommendation of three-fourths of all the members of the several Annual Conferences who shall be present and vote on such recommendation, then a majority of two-thirds of the General Conference succeeding shall suffice to alter any of the above restrictions, excepting the first article; and also whenever such alteration or alterations shall have been first recommended by two-thirds of the General Conference, so soon as three-fourths of the members of all the Annual Conferences present and voting shall have concurred, such alteration or alterations shall take effect: *provided*, that when any rule or regulation is adopted by the General Conference, which, in the opinion of the Kantoku, is unconstitutional, the Kantoku may present to the Conference which passed said rule or regulation their objections thereto, with their reasons in writing; and if then the General Conference shall, by a two-thirds vote, adhere to its action on said rule or regulation, it shall then take the course prescribed for altering a restrictive rule; and if thus

passed upon affirmatively, the Kantoku shall announce that such rule or regulation takes effect from that time.

Judiciary Committee.

The General Conference shall have authority to appoint a Judiciary Committee, composed of three foreign missionaries,* three native elders, and three laymen, to whom shall be referred all questions of law arising out of appeals from the rulings of a General Superintendent (Kantoku), or the action of any Annual Conference or court of the Church from which an appeal has been taken. The decisions of the Judiciary Committee shall be final.

ARTICLE IV. ANNUAL CONFERENCE.

1. The territory occupied by the Church shall be divided into Annual Conferences (Nenkwai) as the General Conference may from time to time direct.

2. The Annual Conference shall be composed of all ministers in full connection within its bounds, and one lay representative from each self-supporting charge; but pastoral charges including two or more societies shall be entitled to but one lay representative.

3. Every minister who at the time the union is effected is a full member of an Annual Conference of either of the uniting bodies shall be a member of the Annual Conference within whose bounds he is stationed when the union takes place. This rule

* This representation by missionaries shall continue so long as the Boards entering this union shall be so represented on the field.

shall not apply to foreign missionaries who elect to hold their membership only in the home Conferences.

4. Lay members of the Annual Conference shall have the right to speak and vote on all questions except those affecting ministerial character and relations.

5. Each Annual Conference shall have power to elect to order of deacon any probationer of not less than two years' standing who has passed an approved examination on the course of study; and also to admit into full connection and elect to order of elder any probationer who has traveled four years and fulfilled all disciplinary requirements.

6. In the absence of a General Superintendent (Kantoku) the Conference shall elect by ballot, without discussion, from among its elders a president *pro tem*.

7. In the appointing of the presiding elders (Buchō) each Annual Conference shall nominate, by ballot, without debate, two for each vacant district, or more if requested by the presiding Kantoku; and from among those thus nominated the Kantoku shall appoint the necessary number. Presiding elders shall be eligible to reappointment from year to year for four successive years. Then having served four years in other departments of Church work, they are again eligible to renomination and reappointment. In case the presiding elder shall be assigned to other duty by the Kantoku between sessions of the Annual Conference, the vacancy thus created shall be filled from the list of elders previously nominated by the Annual Conference.

8. The appointments of the preachers to their respective charges shall be fixed by the Kantoku, after consultation with the Buchō in annual session.

Vacancies occurring during the year shall be filled and necessary changes may be made by the Kantoku, after consultation with the presiding elders of the districts concerned.

ARTICLE V. DISTRICT CONFERENCES.

1. The territory occupied by each Annual Conference shall be divided into districts (Bu), by the Kantoku, in consultation with the presiding elders.

2. A District Conference shall be organized in each district. It shall be composed of all the preachers in the district, traveling and local, including superannuated preachers (whether resident without or within the limits of the Annual Conferences to which they belong); of the regularly authorized and employed evangelists and helpers; and of laymen, the number of whom and their mode of appointment shall be determined by the General Conference.

3. The district Conference (Bukwai) shall meet semiannually in the spring and autumn of each year, one meeting to be within one month preceding the assembling of the Annual Conference. The duties of the Bukwai shall be :

(a) To promote religious life among ministers and people throughout the district.

(b) To consider the state of the work and plan for its improvement.

(c) To license as local preachers suitable persons recommended by Quarterly Conferences, and to renew licenses previously issued when judged advisable.

(d) To inquire into the qualifications and usefulness of evangelists and helpers employed within the

district, and recommend the same to the Annual Conference for continuance or otherwise.

(e) To take steps when necessary to improve the financial condition of the district.

(f) And in general to discharge such other functions as may be prescribed from time to time by the Discipline of the Church.

4. In the absence of the Kantoku, the Bucho shall preside in the Bukwai and at all Quarterly Conferences (Shikikwai), and shall exercise general supervision in his district.

5. A presiding elder may be assigned to a pastoral charge or otherwise, as the Kantoku may determine.

ARTICLE VI. QUARTERLY CONFERENCES.

A Quarterly Conference shall be organized in each pastoral charge, and be composed of such persons and have such powers as the General Conference may direct.

ARTICLE VI. PASTORAL CHARGES.

Members of the Church shall be organized into local Societies, one or more of which shall constitute a pastoral charge.

ARTICLE VIII. CHURCH PROPERTY.

All church and parsonage property, controlled by the Annual Conferences of the uniting bodies at the time of the union, shall be legally held in trust for the sole use and benefit of the ministry and membership of the Nippon Methodist Kyokwai, subject to the discipline, usage, and ministerial appointments of said Church; and, if sold, the proceeds shall be

disposed of and used in accordance with the provisions of said Discipline. Property acquired in future by the said Nippon Methodist Kyokwai shall be held under the same regulation.

ARTICLE IX. MISSION PROPERTY.

Book Concern and school properties, missionary residences, and other connectional buildings, shall remain in charge of the several missionary organizations by which they were created and have been maintained, until such time as in the judgment of the several Missionary Boards the Japanese Church shall be able to keep them in proper repair, maintain the necessary equipment, and support the work carried forward in said buildings.

ARTICLE X. FINANCES.

1. All funds appropriated by the Foreign Missionary Societies shall be administered by the foreign missionaries as directed by their several Boards; but the annual estimates for evangelistic work may, at the discretion of the Boards, be made by a joint committee of missionaries and Japanese preachers.

2. All funds raised in Japan by the Japanese shall be under the control of the Japanese Church.

ADDENDA.

Relation of the American and Canadian Churches to the Japanese Church.

1. The relation of the Churches in the United States and in Canada to the Methodist Church of Japan shall be coöperative, and the appropriations

made from time to time by the several missionary organizations for work in Japan shall be regarded as auxiliary to the work of the Methodist Church of Japan (Nippon Methodist Kyokwai), and be administered accordingly.

2. The Japanese Methodist Church shall not be organized in the territory of the United States nor of Canada ; nor shall there remain any organization of either of the three uniting churches in Japan, except (1) such auxiliary agencies and legal persons or corporations as may be needed to hold the properties and maintain schools or benevolent institutions established by their respective Missionary Societies ; and (2) such new associations as may be found necessary in the work of co-operative evangelism for the upbuilding of the Methodist Church of Japan.

But this rule shall never be so construed as to exclude or embarrass the operations of either of the uniting churches in what is now the territory of Korea.

3. The Commissioners will recommend to their respective General Conferences, at the next ensuing session of each, such legislation as will allow to Japanese preachers doing missionary work among their fellow-countrymen in co-operation with our churches in the territory of the United States or Canada, corresponding privileges to those granted to foreign missionaries in the Annual Conferences of the Methodist Church of Japan, under the terms of this Basis of Union.

Further they will recommend the adoption of a reciprocal arrangement under which transfers of ministers and members may be effected between the church of Japan and the American Churches

which are parties to this union, under such conditions and terms as may be agreed upon by the several General Conferences.

*The Relation of Foreign Missionaries to the Nippon
Methodist Kyokwai.*

1. The supreme and only reason for the presence of Methodist Missionaries in Japan, is to aid in bringing Japan to Christ at the earliest possible day. In order to carry out this purpose, the Methodist Churches of the United States and of Canada must continue to bear their part of the burden which rests upon the Methodist Church of Japan, and continue to send foreign missionaries to Japan, under the three Boards of Missions taking part in this Union, in such numbers and for such periods as may by these Boards be deemed necessary for the accomplishment of the object above stated. These missionaries shall hold their Conference relation in their home conferences and shall be supported wholly by their respective Boards of Missions until recalled.

2. In recognition of this aid from the American Churches, and of his services to the Church in Japan, every such missionary shall be entitled to all the rights and privileges of membership in the Annual Conference to which his work for the preceding year has been related, except on questions in which the character or Conference relation of Japanese preachers are involved.

3. All foreign missionaries shall continue their present assignments until otherwise appointed by arrangement of the missionary authorities of their respective churches.

1. The first step is to identify the problem. This involves understanding the symptoms and the context in which they are occurring.

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CONCLUSIONS OF THE NATIONAL SECURITY AGENCY. IT IS UNCLASSIFIED
DATE 08-01-2001 BY 60322 UCBAW

SUPPLEMENTARY DISCIPLINARY PROVISION.

The powers and duties of various Conferences, Quarterly, District, and Annual, in so far as not already fixed by the Joint Commission; of the ministry in its orders, relations, and numbers; all officers of the General Conference and all Boards and Societies; provision for judicial proceedings; and the ritual for the several services of the Church—shall be determined in accord with the provisions for the same in the Disciplines of the uniting Churches; provided that where these Disciplines differ the Japanese Methodist General Conference shall determine which form shall be adopted.

Relation of Commissioners to First General Conference.

1. The Commission of Six now in Japan, made up of two representatives each from the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church of Canada, being invested with full authority by the Commissioners representing the three aforesaid Churches, in the United States and in Canada, in addition to the determination of a Basis of Union which shall be final, shall hold an advisory relation to the General Conference of the Methodist Church of Japan thro its entire session, beginning May 22, 1907.

2. Until the adoption of the Book of Discipline and the election of the first Kantoku, the Chairman of the respective Commissions of the uniting Churches in the United States and in Canada, who are also members of the Commission of Six, shall preside over the sessions of the General Conference in rotation in such order as the Chairmen shall themselves determine.

Questions not Covered by Basis of Union.

Any question that may arise not covered by the Basis of Union shall be referred to and determined by the Commissioners, and their decision become a part of this Basis of Union.

APPENDIX.

Joint Commission on Union of Methodisms in Japan.

A Joint Commission of fifteen Commissioners with full authority to act, was appointed by the three General Conferences of the uniting Churches in the United States and in Canada, to prepare a Basis and effect a Union in Japan of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church of Canada. The following are the names of the Commissioners :

Methodist Episcopal Church.

Bishop Earl Cranston, D. D.

Rev. A. B. Leonard, D. D.

Rev. C. W. Smith, D. D.

Hon. Lemuel Skidmore.

Mr. C. Z. Lincoln.

Methodist Episcopal Church, South.

Bishop A. W. Wilson, D. D.

Bishop C. B. Galloway, D. D.

Bishop James Atkins, D. D.

Rev. T. T. Fishburne.

Rev. W. R. Lambuth, D. D.

Methodist Church of Canada.

Rev. A. Carman, D. D.

Rev. Alexander Sutherland, D. D.

Rev. Wm. Briggs, D. D.

Hon. H. H. Fudger.

Hon. Justice J. J. Maclaren.

The six Commissioners appointed to represent the three Methodist Churches and the Joint Commission,

at the General Conference in Tokyo, May 22, 1907, are as follows: Bishop Earl Cranston, Dr. A. B. Leonard, Bishop A. W. Wilson, Dr. W. R. Lambuth, Dr. A. Carman, and Dr. Alexander Sutherland.

DECLARATION OF COMMISSIONERS OF THE
METHODIST EPISCOPAL CHURCH.

In the present renewal of negotiations for the union of the several Methodist bodies in Japan, it is hereby distinctly set forth by the representatives of the Methodist Episcopal Church:

1. That they are compelled to regard Missionary Bishop M. C. Harris as an integral part of the said Church in Japan and Korea by virtue of his election to that office by the General Conference of 1904;

2. That they, the said representatives, have no power to change the relation of Bishop Harris, nor to modify his powers or limit his incumbency, as the same were understood by himself and the General Conference that elected him;

3. That, consequently, any concession that may be made in the pending negotiations by the said representatives of the Methodist Episcopal Church, with reference to the form, powers, or period of service of the General Superintendency proposed for the United Methodist Church of Japan, is not to be understood either as affecting the episcopal relations of Bishop Harris to the Methodist Episcopal Church in Japan, or determining his status in the United Church, but simply as the expression and following of an earnest desire to reach, if possible, some basis of permanent organization and union satisfactory to all the negotiating bodies, leaving the future relation of Bishop Harris for special consideration and satisfactory adjustment in the final deliberations.



